

# Religious Informer.

PUBLISHED MONTHLY by EBEN'R CHASE ANDOVER, N. H.

New Series., No. 3. MARCH, 1820. Vol. 1. Whole No. 16.

*Terms.*—60 Cents per annum at the office of publication payable at the end of the year, or 50, if paid in six months, and sent by mail or otherwise, at the expense of subscribers.

*Those, who become accountable for four sets, may have the fifth gratis. A liberal discount will be made to those, who purchase by the hundred. Persons receiving papers by mail, if any do not arrive at the office where directed, the deficiency will be supplied gratis.*

*Money, enclosed in a letter and sent by mail to the Editor, will be ensured by him; and a receipt for the same will be returned without any expense to subscribers.*

*Papers discontinued when desired, by paying all arrearages.*

*An address to a singing society concluded from page, 19.*

3. Let your selection of tunes be judicious. If your tunes are judiciously selected, they will be adapted to the sentiments contained in the hymn which is to be sung. If it is a penitential hymn—a hymn expressive of humiliation, or grief, or submission, you will avail yourselves of those plaintive and tender chords which will best express these inward feelings.

If it is a hymn of praise and thanksgiving, you will employ those bolder strains which indicate joy and confidence in God.

Here let me remind you of one of the Keys of Music which I sincerely pray you may all possess:—*A spiritual discernment of the truths which are contained in the psalms or hymns which are used.*

A knowledge and relish of the beauty of these truths will give a feeling and expression to your singing which mere art can never supply. It is not merely singing,

the notes correctly, it is having the soul affected and imbued with the sentiments you sing, which will produce the most powerful and impressive music.

As it is the expression of mind, and of the affections of the heart, spread over the canvass, which gives such interest and charms to a picture; so it is the expression of the soul transfused in the notes we sing which gives such effects to the human voice:—but to transfuse this expression of the soul, we must feel; and to feel as we ought, we must know the grace of God in truth.

Let us suppose that a Handel, a Haydn, or a Mozart, under the influence of penitent feelings, were to sing the 51st Psalm; what soft, what tender, and plaintive intonations of voice would be heard. No one could listen to their notes, without being melted into tears. Let us suppose that under lively impressions of dependence and gratitude, they were to sing the 100th Psalm; what deep abasement, what solemn awe, what holy joy, rising to raptures and ecstasy would be felt by those who hearkened to their song.

The choice will not be judicious unless the tunes are such that the church and congregation may unite with you.

Praise, in public worship, is designed not for a few, but for all who love the service. It must follow, therefore, that no plan ought to be adopted which will prevent those who have voices from joining in this delightful work. In some instances choirs have wished to confine the singing to themselves. And they have accomplished their wishes either by singing little or nothing but anthems, or by a perpetual introduction of new tunes. The consequence has been, that while a few have gratified their pride and vanity, in displaying melodious voices, or exhibiting their skill in instrumental music, the body of the people have remained silent. Such a mode of procedure is any thing but worshipping God. Wherever this practice prevails, something is radically wrong. The saints ought never to be debarred from an exercise so congenial with all the devout and grateful feelings of the proud heart. Pleased as I am, with the sweetness, and harmony, and melody of sounds, I must confess it would be highly gratifying to me to hear the whole congregation lift up their voices together in praise to God. The singing might not be so correct, but it would be more general; it would be more joyful—it would correspond more with the nature of social worship, and would not be less acceptable to God. I persuade myself, therefore, that you will esteem it a pleasing duty to give the church and society an opportunity of uniting with you in this solemn edifying service.

4. It is important you should sing with melody in your hearts to the Lord. You are all sensible how harsh and grating discords are in music. It is a solemn, but it may prove a profitable interrogation, 'How will the Deity be pleased with the expressions of the lips which are at variance with the feelings of the heart? How will he be pleased with the note of penitence



tence if the heart is impenitent? With the voice of joy and melody, if the heart is not susceptible of one grateful emotion?" O! how important! how desirable that the heart and the voice should chord. When this is the case, how sweet, how acceptable the praise.

I shall close this address with an extract from an English Magazine, worthy of your attention. "It is well known, that the late excellent Mr. Cadogan had but little taste for music. An eminent musician, who was one of his hearers, occasionally sung some of the finest pieces of composition, in his hearing, & since he was in raptures himself, he often expressed his astonishment that his minister was not in such raptures also. One day, however, Mr. Cadogan said to him, give me leave, my good friend, to be astonished in my turn. I bring forward invitations of mercy, sweeter than the melody of Heaven---threatenings unspeakably awful and alarming; I treat constantly of themes which employ the angelic harps in glory, & no sympathy is awakened in *your* bosom; *you* are unaffected, unalarmed, unconverted: no raptures of love, gratitude, or admiration, are enkindled in *your* bosom. O, have I not reason to be amazed at *your* indifference?"

"Let your hearts as well as your voices, be found in tune, and God will lend a listening ear to your songs of praise, nor will your fellow creatures withhold their approbation. How pleasing the reflection that if you thus celebrate the praise of God, the moment is not far distant, when after a life of usefulness and felicity on earth, you shall meet together to celebrate, in a manner inconceivably more sublime, the infinite perfections, and the everlasting kindness of him, who has redeemed you by his own most precious blood, and who will present you faultless before the throne with exceeding joy."



*The following is an answer to letters from a Mother to her Children, one of which was published in No. 2, page 23.*

*Dear Parents,*

We are much rejoiced to receive your very kind packet, and wish to return the most grateful acknowledgments. The letters were read with emotions which cannot be described. Our hearts overflowed with joy to learn that you were in health. We feel the most affectionate sympathy for our dear grandma, and should delight to have it in our power to perform some offices of kindness for her. We are grieved that

we cannot see her, and hear once more the sweet words of her lips. Give her our thanks for her prayers & admonitions. I hope they may never be forgotten by us, but improved according to her pious wishes, and the anxious desires of our dear parents. I hope we may never be insensible of the goodness of Providence in giving us so many kind friends to instruct us, and seek our good; and also blessing us with such parents to lead and guide us in the paths of truth. But oh, if we should be so unwise and ungrateful as to misimprove such blessings, how guilty and unhappy will be our state. May heaven preserve us, and our dear parents and friends, from so great an affliction. May they have the pleasure of seeing us improve under their fostering care, and become like them, useful, beloved, and happy. We thank dear Papa for his handsome present of books. We esteem them as very valuable, and hope to derive much benefit from perusing them. They are very amusing, and we have the promise of a reading party, when "The little Family" is appointed to be read. We promise ourselves much entertainment. We pursue our studies with pleasure, and hope to make such progress as will meet the approbation of our parents. Begging the pleasure of other letters soon, I subscribe myself your highly favoured and most affectionate son,

T. H.



FROM THE MASSACHUSETTS M. MAGAZINE, FOR 1866.

### WONDERFUL PROVIDENCE.

**T**HE following remarkable dispensation of divine providence may be depended upon as facts.

In the town of W. in Vermont, the minister, Mr. C. appointed a Lecture at a private house on a week day. A man in the same neighbourhood, made the same day, what is called in the country, a Bee, to cut and draw his wood; he invited the young men to do the work, & at night the young women were to come to his house, & they were to have a frolic. Before the time, a serious person being in company with one of the young men that was invited, asked him whither he meant to go to the Bee or to the Lecture. O, saith he, I mean to go to the Bee and the Frolic. But, said the person, would you go to the frolic if you knew you had but one *year* to live? Yes, said he. Would you go, said the person, if you knew you had but one *month* to live? Yes, he replied, he thought he would go and have one frolic more. And would you go, said



the person, if you knew you had but one *day* to live? He hesitated, and said, no. I think I would go and hear the gospel preached. But, said he, I have more days than one to live. I mean to go to the Bee and the Frolic. He went, and the first tree that was cut in the forest fell on him, and killed him. This ended the Bee and frolic. Mr. C—— attended the funeral—it was a solemn time—he was much affected in his prayer, and in addressing the youth on the occasion.

Some time after, several vain young men were together one evening, and began to converse about the funeral of their companion, and the minister's weakness, as they considered it, in being so affected. Finally they undertook to act the scene over again, in a mock way; one feigned himself dead and was laid out; another personated the minister in prayer, and addressing the youth. When they had thus made a mock of the most solemn things, they said to each other, we have been disappointed in our frolic, but now we will have one. They appointed a day for the purpose, and handed round an invitation. When the day came, the young man, who was laid out in a mock way, was in reality a corpse. A malignant fever seized him, and soon brought him down to death. Thus again their frolic was turned into a funeral, and a solemn one it was. Soon after this, a young woman belonging to this place, but had been living out of town, where there had been a reformation, obtained a good hope, and came home. She had heard of the death of these youth. She went to meeting. At the intermission she invited several of her young mates to go with her into the grave-yard. She led them to the graves of these young men, and there she talked to them over these graves, until their hearts were melted, and their tears flowed in abundance. From this period, an awakening began among the youth, and prevailed in the town, and many were hopefully brought home to Christ.

O the mercy, the justice, and the goodness of God! Who ever hardened themselves against him and prospered? Let the vain youth, who boast of time, make a mock of solemn things, and promise themselves so much pleasure in the ball-room, hear and tremble. While they are planning and preparing for such scenes of vanity, their lives may end, death may cut them off, and instead of the ball-chamber, they may find themselves ingulphed in hell with the damned.

## Take Notice.

THOSE who have wished to have a historical account of the Free will Baptist society published in the Informer, I hope to be able to gratify in a few months.

I expect to be furnished with accounts of the connection by Elder John Buzzell, from the year 1812.

Several of Eld. Buzzell's Magazines, containing a history of the church from its commencement in 1780, to 1812, are left with me for sale. Price, bound in leather & lettered, D1,25 Cents. In pamphlets 1 Dollar.

## A REMEDY FOR HARD TIMES.

*Let the wicked become religious; the drunkard become sober; the wasteful become prudent; and the lazy become industrious.*

## ANECDOTE.

IN one of the southern sections of our country, there is an african slave, whose name is *Jenney*. Her master is a humane and feeling man; and her mistress an amiable Christian. *Jenney* had served with such fidelity, that she obtained as its reward, the entire confidence and favourable regards of them both. She was observed to fail in her labor, & indications of some distress were visible in her countenance. She was asked for the cause; she replied, *Jenney's heart is sick*. She was sent to

the house from the field to obtain relief; but none was gained. She spent her days in solemn decline; only saying "Jenney's heart is sick." One day she met her mistress, who was very anxious for her case, in the yard, and cried out, *O mistress, Jenney is going to die, and be lost!—Who will take care of Jenney's baby when she is gone?* Such was her distress at that moment, that she sunk under its weight, motionless at her mistress' feet; who had her taken kindly to her house, and attended with care. Thus she continued for some days, scarcely able to walk. But one day, having got a small distance into a forest, she there cried to God in her distress, and there God graciously heard her mourning voice, and poured into her sick heart the balm of Gilead, which gave her immediate relief.—On this occasion, when the light broke in on her afflicted soul, and the pardoning love of God in Christ was seen by faith, she said, *All the trees around cry glory! and all the angels cry glory! and Jenney cry glory too!* She now says, *When she was in her native country, Jenney had no God, she knew no God! But in America, Jenney has learned there is a God, and that He is her's. In Africa, Jenney had no Jesus, she had no one to tell her of Je-*



*sus. But she thanks God, that she was ever brought to America to hear of a Saviour. In Africa, Jenney was ignorant of sin and the wrath of God.*

*But in this happiest of lands, she had been made acquainted with her sinful and dangerous state, and the way of salvation through a precious Redeemer.*

Now, Jenney lives and sings, and looks forward to the hope of glory, as the end of sorrows, & certain reward of all, who through faith and patience wait for the coming of our Lord Jesus unto eternal life—Happy affliction! Blessed African!

BAPTIST MAGAZINE.

#### ON CARD PLAYING.

A gentleman in public company enveighing against the prevailing custom of card playing, was requested to give his reasons for it, which he did in words to this effect;—I will, said he, since you desire it, give you my reasons; first, in general, and then in particular. I have observed that Cards waste a great deal of TIME,

In the next place, they exclude conversation, which is the highest of all social pleasures; and lastly, they to frequently excite envy, repining, and ill humour. To be more particular—In YOUNG persons, the habit of playing at Cards absorbs many of those hours which should be spent in im-

proving the mind, and which, thus daily wasted, can never afterward be recalled. By thus losing the opportunity of improvement, they become utterly unfit for proper employments, and of course fall into pursuits, unworthy of the stations they might have filled, & become insignificant in themselves and useless to society. With respect to the OLD;—

This humour of Card Playing is a most wretched example, and contributes greatly to ruin the rising generation: it removes that reverence which ought naturally to wait upon years, and renders that season of life disgraceful, which ought to be the object of veneration. It increases avarice, the too natural vice of AGE, and corrupts the heart, a season when it should be employed in more serious pursuits. In a word, this is one great cause of that incapacity so justly deplored in our YOUTH of both sexes, & of that profligacy, which disgraces those in ADVANCED YEARS.

It has been asked a number of times whither the Informer would continue to be published more than this year; I answer. Should the patronage continue, the paper will probably continue several years.

E. C.

*REFLECTIONS SUITED  
TO A DREARY WIN-  
TER'S DAY.*

While we are sitting by our firesides, surrounded by our wives and little ones, enjoying all the comforts of life; while we are secure from the pelt-  
ing storm, we should not forget the miseries of our less fortunate fellow creatures. Many there are, who, stretched upon a bed of sickness, witness the expiring embers ere the chilling night approaches, and are not able to add a single stick of wood to rekindle them. True charity does not only delight in the humble calls and humiliating entreaties of the unfortunate poor, but with a warm heart and willing mind, seeks the abode of the wretched. The great Founder of our charity has taught us that we are not to look for objects of distress amid the circles of the great. The iron barred cells of the gloomy prison—the wretched hovels of indigence, are the mansions of poverty, and to these unfriendly abodes our walks should be extended. The maimed father, the aged mother, the needy widow & the helpless orphan, will there make known to us the reality of their sufferings—the man whose heart can melt with sympathy and “weep with those that weep;” will return

to his home and repose on his downy bed with a mind conscious of having relieved the sufferings of his unfortunate fellow creatures.

*Baltimore Morning Chronicle.*

*From the Norfolk Herald,  
Jan. 31.*

AWFUL EVENT.

The following is an extract of a letter from a gentleman in Cumberland county, Virginia, to his friend in Norfolk, dated Jan. 13, 1820.

“Respecting the death of the young lady in Charlotte, concerning which you request particulars, I can say nothing more than what I believe I said before—I wish it was in my power to give you a more minute account of it; such an occurrence might be a useful warning to others—What I have ascertained amounts to this: That a certain young lady of Charlotte, (with whose name I am unacquainted) of considerable wealth, was preparing to go to sermon, and while standing before her glass, where she had been some time combing and curling her hair, her sister observed, that unless she made haste, they would be too late—She with an angry and haughty tone replied, that *she had rather go to H—l than to Church*, without having her hair fixed to please her. No



sooner had this impious exclamation escaped her lips, than she dropped dead on the floor!!!—I can say no more than that such an occurrence actually did take place.”

*Copy of a letter from Eld. Edward B. Rollins to the Editor, dated Athol Massachusetts Feb. 23d, 1820.*

*Beloved Brother;*

Since I saw you last, I have journeyed about six-hundred miles, beside all my travels in the region where I dwell.

On a journey in Vermont, I found the brethren generally standing fast in the liberty, & a good work of God in reformations at Strafford and Tunbridge. I have since taken a journey to Connecticut, and am now on my return. I found many happy companies in Conn. & some in Mass. who appear to be rising, and progressing in the good way towards heaven; but I am in haste, having scarcely time enough to copy an appointment which I enclose to you for publication in the Religious Informer, which if you will insert you will confer a favour on me, and many others.

Yours in love,

EDWARD B. ROLLINS.

FOR THE INFORMER.

*An appointment for a meeting.*

Believing that a more perfect knowledge of the Experience, Call, Work, and Success of those whom the Holy Ghost has made overseers of the church of God would increase their union in the spirit, strengthen their fellowship with each other, and promote their usefulness in the churches; we agree in appointing a meeting at Strafford, Vt. to commence on thursday the 8th day of June next, at 10 o'clock A. M. (if the Lord will) to be continued as conference three days, after which, there will be preaching on the first day of the week.

We invite all to attend who may feel disposed, and particularly request our brethren in the ministry to unite with us in this conference, the design of which is simply to worship God, while those whom God has called to the work of the ministry, may declare things they have seen and heard, & set in order the things that are wanting among them, as overseers of the Church of God.

Daniel Quimby,  
Patten Davis,  
C. W. Martin,  
James Spencer,  
Moses Tewksbury,  
Jasper Hazen,  
Rufus Bruce,  
Isaac Hall,  
Amos Babcock, Jr.

Elias Sharp,  
 Levi Hathaway,  
 Ira Marshall,  
 Edward B. Rollins,  
 ELDERS.



## THE CHRISTIAN RELIGION.

The establishment of the Christian religion among men is the greatest of miracles. In spite of all the powers of Rome—in spite of all the passions, interests, and prejudices, of so many different religions; 12 poor fishermen, without eloquence, without power published & spread their doctrine throughout the world. In spite of a persecution of 3 centuries, which seemed every moment ready to extinguish it in spite of continued and innumerable martyrdoms of persons of all conditions, sexes & countries; the truth in the end triumphed over error, pursuant to the predictions of both the old and new law.

A powerful conqueror may establish by his arms the belief of a religion which flatters the sensuality of men; a wise legislator may gain himself attention & respect, by the usefulness of his laws; a sect in credit, and supported by the civil power, may abuse the credulity of the people. All this is possible.—But what could victorious, learned and

superstitious nations see, to induce them so readily to follow Jesus Christ, who promised them nothing in this world but persecutions and sufferings? who proposed to them the practice of morality, to which all darling passions must be sacrificed? Is not the conversion of the world to such a religion, without miracles, a greater and more credible one, than even the greatest of those which some refuse to believe.

*Ken. Laurel.*



*For the Informer.*

*Extract of a letter to the Editor  
 from Elder H. D. Buzzell,  
 dated Weare, N. H. Feb. 4,  
 1820.*

*My Dear Brother,*

You may be assured that I will do all in my power to increase the patronage of the Religious Informer, for I think it is as useful a publication as ever was circulated in these regions. I hope brother John Buzzell will feel disposed to unite with you in publishing his Magazine, that there be but one publication; for I think it would be more useful, and for the glory of God.

We enjoy good seasons among the brethren here of late; two or three have been hopefully converted, and one backslider returned to his Father's house.



We mean to try to live in religion, God being our helper.

O my dear brother; there is nothing will stand the burning day, but pure religion. Strive for that, my brother. Let it be your grand object in all your writings, to promote the cause of pure religion. O may God assist you in so great a work, and make you faithful until death.

*I close by subscribing myself  
Your Brother in the best of  
Gospel Bonds.*

**H. D. BUZZELL.**

---

**MINUTES**

*Of the New-Durham Quarterly Meeting, holden at the freemesting-house in Barnstead, Jan. 19 & 20, 1820.*

1. Opened meeting by solemn prayer.
2. Appointed Elder Ebenezer Knowlton Moderator.
3. Received accounts from the churches.

The church at Pittsfield, was reported by E Knowlton. Forty have recently experienced religion in that town. Ten have been baptized, and more are waiting for an opportunity to follow their Lord in this holy command.

The church at Nottingham informed us, by Elder S. B. Dyer, that they are striving to build in gospel order; and that the Lord has added 25

to their number since our last Q. M. and the work of God continues gloriously.

The church at Canterbury report that the work of the Lord continues among them; many of the old brethren have obtained strength to separate themselves from surrounding errors, and be more united in the service of the Lord.

Elder O. E. Morrill's gospel labours have been blessed among them, and 20 converts have been added since the last Quarterly-Meeting.

The accounts from the remaining churches were good, especially New-Durham, 1st and 2d in Gilmanton, and the 4th in Barrington.

January 20, A large congregation assembled for worship, and Elder M. Fernald delivered a spiritual and well adapted discourse from Zech. 11. 4. *I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.*

This was followed by exhortations, and a sermon by Eld. E. Knowlton from Philippians iii. 15. *"Let us therefore, as many as be perfect, be thus minded."*

Love ran through the whole, joy and gladness were manifested among the people of God, and conviction among the unconverted.

Meetings were appointed and attended in the evening with success. Esq. W— one of the principal men in the town arose in one of those meetings and said, "*I have been a great opposer to religion, and especially, to your society; but I now ask forgiveness of all, and hope God will fill me with the love that you seem to enjoy.*"

In our Elder's conference, we enjoyed an uncommon share of comfort and satisfaction, especially while brothers Stephens and How related their experience and call to the ministry.

Voted to hold the next Q. M. at the free meeting house in Gilmanton, N. H. near the IRON-WORKS, on the 3d Wednesday in May next.

ENOCH PLACE, *Clerk.*

*For the Informer.*

Smithfield R. I. Feb. 14, 1820.

DEAR BROTHER IN CHRIST,

I hasten to the pen, which is a medium to convey that intelligence which is often "like cold water to a thirsty soul."

I am happy to inform you, that Jesus reigns,— and that part of the earth which hears and obeys the word of the Lord, does, and will rejoice.

Jesus, who stretches forth his arm to all, is spreading his balmy wings over Rhode-Island, and many are seeking shelter

there; sinners are uneasy in their situation, and the children of God are praying for them. Last Tuesday I spake in Duglass, after which, we repaired to the water, and Elder Aytes baptized five happy converts, a multitude were spectators, and the solemnity on their countenances expressed the feelings of their hearts. More stand candidates there.

Next Thursday, a meeting is appointed in this town [Smithfield] for baptism.

The reformation increases in Providence, a number of late have been hopefully converted to God. Liberty of conscience is here proclaimed, and it is my prayer, that all the people may experience LIBERTY from the bondage of sin, and be translated into the kingdom of GOD'S DEAR SON.

Notwithstanding much has been said about Rhode-Island by the Missionaries, and people of Massachusetts; yet I never travelled among a people that were more kind, and less for persecuting than here. I never had much persecution, but the least in this place. I hope, however, that I shall live so faithful, that if I am called to suffer persecution, I may endure it with christian patience.

Your Religious Informer is received with great satisfaction, and if you intend to con-



time the publication more than this year, more would be glad to subscribe.

It is my prayer that it may continue to be a blessing in

the world, as I think it has been to me and many others.

Yours in the gospel  
of Christ,

C. H. DANFORTH.

EXTRACTS FROM THE ADDRESS DELIVERED TO THE CHILDREN AT THE  
CLOSE OF THE SCHOOL.

THE occasion on which we are assembled, is a new one. It is to be presumed, young friends, that your little minds beat high with expectation, and that you ardently wish to merit the approbation of all present. To see so many children assembled for such a purpose, is to me a pleasing sight, and may I not hope you will patiently listen to what I shall say. You are now in the morning of existence, and as yet, you know little of the trials and temptations of life. You are very dependent on parents and instructors for direction, and under them, in the Providence of God, your characters are forming, not only for this life, but for eternity.

The cultivation of your minds, my young friends, is a source of present enjoyment, and it is calculated to fit you to act well your parts, should you live, in future life. As your memories strengthen, as your understandings improve, and your views enlarge, you have more ideas, more materials of thought, more subjects for conversation, and of course new sources of enjoyment. As young intellectual beings, surely it is for your happiness to acquire religious knowledge. Such knowledge likewise is calculated to render you sober-minded, to gain you respect, and to prepare you to be useful members of society. But in another point of view, religious knowledge has still higher importance; it is calculated to prepare you for heaven.

Though many of you are mere babes in understanding, yet you have all some knowledge of that great Being who made you, who preserves you, and whom you ought to fear and love.

You know this Being requires you to obey and honour your parents; to speak truth at all times; to remember the Sabbath day and keep it holy; to avoid the use of all wicked words, & to treat each other with kindness. *And young friends, what use will you make of this knowledge?* Will you not love that Great Being, who requires all these things of you? Will you not account it your highest privilege to serve him? Will you not remember him as your Creator, trust in him as your Pre-

server, and be thankful to him as your Benefactor? But are not your hearts naturally opposed to him? Do you not have wicked thoughts and wrong feelings? Are you not many times angry? And do you not sometimes wish there were no God & no hell, where the wicked will be punished forever? Suffer me, my young friends, to tell you the truth! You have all wicked hearts. God has declared this in his Holy Word. A change in your hearts is requisite to your becoming holy, and to qualify you for that glorious state, where holy beings reside. You must be *born again* in order to enter into the kingdom of God.

God is now giving you an opportunity to become holy. He has blest you, with parents and religious teachers. He established this school for you, and caused you to attend on instruction in it. Now then is the time of God's mercy to you; you are encouraged to seek him with all your hearts, to pray unto him, that He would be your friend and everlasting portion! what a privilege to have the Great God for your friend! Think, dear youth, think what a being God is! He has all power, so that he can uphold and defend you from any evil! He is all sufficient, so that by giving to you, he doth not impoverish himself. He is infinitely benevolent. He has provided a Saviour for your souls; the Lord Jesus Christ came down from heaven to save sinners, even all that will receive him. Will you not come to him and earnestly seek reconciliation to God by him? When on the earth, he said, "*suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven: and him that cometh unto me, I will in no wise cast out.*" You have abundant encouragement to come to Christ for relief: in Him God will receive you to the adoption of children, and raise you to the kingdom of glory. But, Oh! how dreadful must be your condition, if you reject the Saviour, the Lord Jesus; Soon you will be left without a friend! Soon your parents will be taken from you by death! Soon they, who instructed you the past season, will die! Soon the prayers of good people will cease to ascend for you! And, dear youth, should you live, you will soon be old; but how uncertain are our lives? You may die soon; many children do die! dying without an interest in Christ, you will be without a friend in eternity! Almighty God will *pour* out upon you the vials of his wrath! Can you endure the wrath of Almighty God? Are you willing to be tormented with the devil and his angels forever, to burn



in unquenchable fire to all eternity? Consider, dear children, this will be your portion, if you die without an interest in Christ. And while you live without an interest in him, you are every day exposed to death: you are therefore liable every day to be cast down to hell! But should you live to be old, how little prospect will there then be, that you will turn to God? Old sinners are hardened sinners! How rarely do they repent and give evidence, that their peace is made with God! How often, in the near view of death, does the bitter lamentation fall from their lips, that the harvest is past, the summer ended, & their souls not saved! Presume not, my young friends, to put off repentance to old age! presume not to depend on future time!

The present time is your only time. Be excited to improve it, in piously seeking an interest in Christ! *Behold now is the accepted time; behold now is the day of salvation!* The Lord Jesus is standing and knocking at the door of your hearts! Good people are daily praying for you! The great God is essentially present with you by day and by night, listening to hear your prayers! Holy Angels are looking down from heaven on you, rejoicing in prospect of your return to God! An eternity of bliss is on your right hand; an eternity of woe is on your left hand! You are warned to seek the one and avoid the other.

And, young friends, what are your determinations? I contemplate you, young immortals, standing on the verge of eternity, unreconciled to the God who made you and my bowels yearn with compassion for you. Dear youth, you live in a dying world! your golden season of life is now spending, & soon, God alone knows how soon, you will fall victims to death! Would to God you were prepared! Would to God you would now close in with the offers of salvation, and from this day forward live as those, who are expecting to stand before his bar in solemn judgment! While I look around on you, the thought arises in my mind, that possibly I may not meet you all together again on this side of the grave! In all probability some of you are appointed to an early grave! Before the opening of another spring, your bodies may be covered with the clods of the valley, and your spirits returned to God, who gave them. Let me then beseech you all to prepare to meet your God in peace! Be diligent in studying His word; be much in prayer to him. And may God add his spirit to your exertions, sanctify your souls, and meten you for his kingdom. *Guardian.*

---

*The 6th day of April next is appointed for Fast, in N. H. & 113.*

## POETRY.

1 SOME people called christians have many things they tell  
About the land of Canaan, where saints and angels dwell;  
But sin, that dreadful ocean, encloses them around  
With its tide which divides them from Canaan's happy ground.

2 Thousand's have been determin'd to urge their passage  
through,

And with united vigor have tri'd what they could do;  
But vessels built by human skill have never sailed far,  
'Till they found them a ground on some dreadful sandy bar.

3 The everlasting gospel has launch'd the deep at last,  
Behold her sail extended around her tow'ring mast;  
Around the deck in order the joyful sailors stand,  
Crying O here we go to Immanuel's happy land.

4 To those who stand spectators what anguish will ensue  
To have their old companions bid them a long adieu;  
The pleasure of your paradise no longer can invite,  
While we sail, you may rail, but we'll soon be out of sight.

5 We're now on the wide ocean, we bid the world farewell,  
And where we shall cast anchor, no human tongue can tell;  
About our future destiny there need be no debate,  
While we ride on the tide with our captain who is great.

6 The passengers united, in order, peace, and love,  
The wind all in our favour, how sweetly we do move;  
Tho' tempests now assail us, the raging billows roar,  
We will sweep through the deep, till we reach the blissful  
shore.

## ANDOVER, N. H. MARCH 1820.

In our number for January, page 12, mention was made that a reformation had commenced in this town, and about 20 had experienced religion. We are happy to state, that the work still continues, and that there is now between 20 and 100 who have given evidence of the work of grace in their souls. The reformation is not confined to any particular sex; but people from 10 or 11 years old to the aged are the happy subjects.

DIED.—In this town Mary, daughter of Capt. Henry Emery, aged 5 years. In Salisbury, Mr. John Varum, aged 69.